

English as the Language of Contradiction and Confusion: Misrecognition and Misframing of Vietnamese non-English speaking parents in international K-12 schools

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BACKGROUND

- The government implements English as the medium of instruction (EMI) in policies in schools rigorously for national global integration.
- Vietnam has 20+ international schools with EMI (IB, A-Levels, IGCSE, New Zealand, Australian programs)
- Research on **EMI ideologies through decolonial framework** in international schools mostly focus on staffs', Vietnamese students, and foreign teachers.]
- Not much on parents' perspectives.

RESEARCH QUESTION

What are Vietnamese non-English speaking parents' ideologies regarding EMI in international school?

THEORETICAL FRAMEWORK

- English language ideologies: colonial celebration, laissez faire liberalism, language ecology, language imperialism, language rights, postcolonial performativity (Pennycook, 2000)
- Misframing & misrecognition (Fraser, 2009; Fraser, 2007).

PURPOSE

- Understand non-English speaking parents' language ideologies that inform their practices with international schools
- Inform international schools of strategies to better accommodate this group of parents

RESEARCH METHODOLOGY

- 07 in-depth interviews with 07 Vietnamese non-English speaking parents who have child/children studying in international schools in Vietnam.
- Data analysis: Phase 1) Descriptive and memos from interviews. Phase 2) Synthesis of interview transcripts. Phase 3) Concepts of Pennycook (2000) and Fraser (2007; 2009) to analyze interviews

FINDINGS

1. Reproducing EMI ideologies: English language for global-citizenship.

- Align with EMI goals of international schools and the state.
- International schools' curricula is more prestigious than the national one in delivering these aspects.

2. Recognizing Vietnamese English bilingualism for global citizenship

- Circular 04/2020/TT BGD-ĐT issued by Vietnam MOET creates a condition for "misrecognition" (Fraser, 2007) for Vietnamese values and knowledge in international schools.
- Parents recognize the hierarchy between Vietnamese studies subjects and subjects in international curricula in international schools.
- Parents' awareness of superficial practices of cultural events
- Students' loss of Vietnamese identity

3. Ambivalent view on Vietnamese English bilingualism.

- The misrecognition of Vietnamese values and knowledge "misframes" parents' lack of English proficiency as unfit to international curricula. Their duty is to only retain the "Vietnamese side" of the children.
- Parents are excluded from decision making in their children's language development and thus, international schools' justice claims.

DISCUSSION

- English language ideologies reflected in parents' ideologies: colonial celebration, laissez faire liberalism, language ecology, (Pennycook, 2000)
- Absence of language rights and ecology in multilingual contexts of Vietnam.
- Misframing and misrecognition of Vietnamese problematize the social justice pedagogy at international schools.

IMPLICATION

- International should consider parents' linguistic repitoires in their **social justice pedagogy and self-proclaimed commitment** to not reproduce colonial celebration ideology against Vietnamese parents and the entire language ecology of multilingual Vietnam.
- To become a site of "**postcolonial performatiity**" (Pennycook, 2000) that genuinely values and enact students' engagement with social justice, international schools must **recognize the complexity of language ecology and rights** in Vietnam.

REFERENCES

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